

ਭੇਖ ਪਿਆਰਾ ਨਾਹਿ ਮਮ ਵਰਨ ਪਿਆਰਾ ਨਾਹਿ । ਰਹਤ ਪਿਆਰੀ ਮੇਹ ਕੇ ਸਿਦਕ ਪਿਆਰਾ ਆਹਿ ।

I DO NOT LOVE MY SIKHS BECAUSE OF THEIR SECT OR CASTE, MY LOVE FOR THEM STEMS FROM THEIR LIVING (REHAT) AND FAITH



ਕੇਸ | KES

The Unshorn Hair of A Gursikh

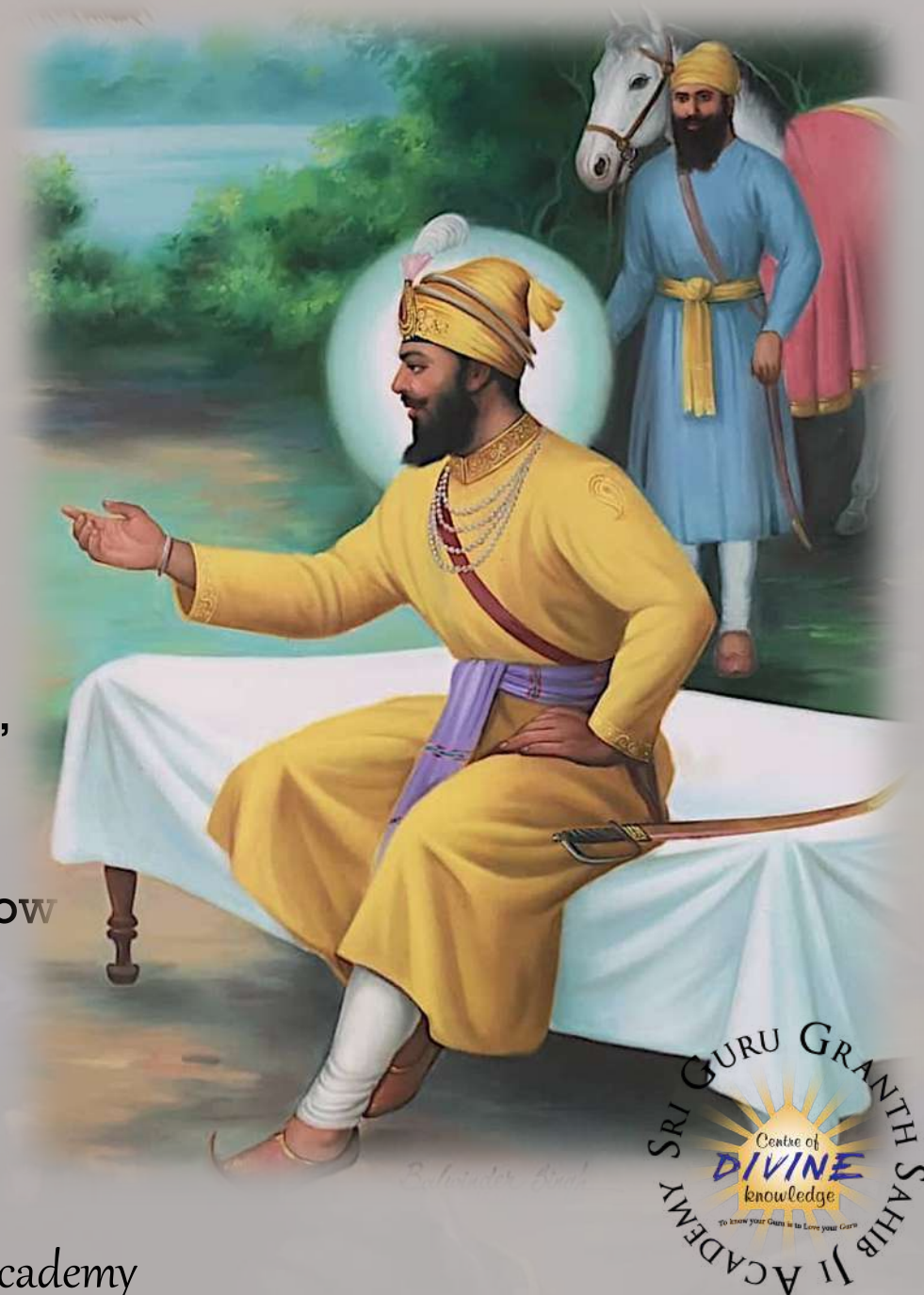
PART 1

WAHEGURU AND HIS NATURE

SRI GURU GRANTH SAHIB JI ACADEMY

KES - INTRODUCTION

- Kes is referred to **Unshorn Hair**
- Kes means all the hair from tip of the head down to the toe
- All hair is to be kept unshorn (uncut).
- The hair is to be tied and covered at all times.
- Cutting hair is strictly forbidden in Gurmat. From the head down to your toes, no hair is to be plucked, cut, burnt or laser/chemically/surgically removed.
- The plucking or removing hair by any means (laser, shaving, etc.) of hair is not permitted.
- Dying hair is strictly forbidden. Nowadays dying hair is becoming a trend, in olden days dying was for those who grow grey hair some used to pluck their white hairs out,
- In all circumstances, vanity shall be be relinquished by enshrining the Guru's teachings



PURPOSE OF LIFE

ਗੁਰ ਚੇਲਾ ਚੇਲਾ ਗੁਰੂ ਗੁਰੂ ਸਿਖ ਸੁਣਿ ਗੁਰ ਸਿਖੁ ਸਦਾਵੈ॥
ਇਕ ਮਨਿ ਇਕੁ ਅਰਾਧਣਾ ਬਾਹਰਿ ਜਾਂਦਾ ਵਰਜਿ ਰਹਾਵੈ॥
ਹੁਕਮੀ ਬੰਦਾ ਹੋਇਕੈ ਖਸਮੈ ਦਾ ਭਾਣਾ ਤਿਸੁ ਭਾਵੈ॥
ਮੁਰਦਾ ਹੋਇ ਮੁਰੀਦ ਸੋਇ ਕੋ ਵਿਰਲਾ ਗੁਰਿ ਗੋਰਿ ਸਮਾਵੈ॥
ਪੈਰੀ ਪੈ ਪਾਖਾਕੁ ਹੋਇ ਪੈਰਾ ਉਪਰਿ ਸੀਸੁ ਧਰਾਵੈ॥
ਆਪੁ ਗਵਾਏ ਆਪੁ ਹੋਇ ਦੂਜਾ ਭਾਉ ਨ ਨਦਰੀ ਆਵੈ॥
ਗੁਰੁ ਸਿਖੀ ਗੁਰੁ ਸਿਖੁ ਕਮਾਵੈ ॥੧੬॥

Having listened to the teachings of the Guru the disciple and the Guru become one (in form and spirit). He with single mind adores the one Lord and keeps his straying mind under control. He becomes obedient servant of the lord and loves His will and command. Any rare Sikh becoming disciple be a dead person enters the guru-grave.

Falling on the feet and becoming dust of the feet, he reposes his head on the feet of the Guru. Becoming one with Him he loses his ego and now the sense of duality is nowhere visible with him. Such an accomplishment is had only by Sikh of the Guru.

(Vaaran Bhai Gurdas Ji Vaar 28 Pauri 16)

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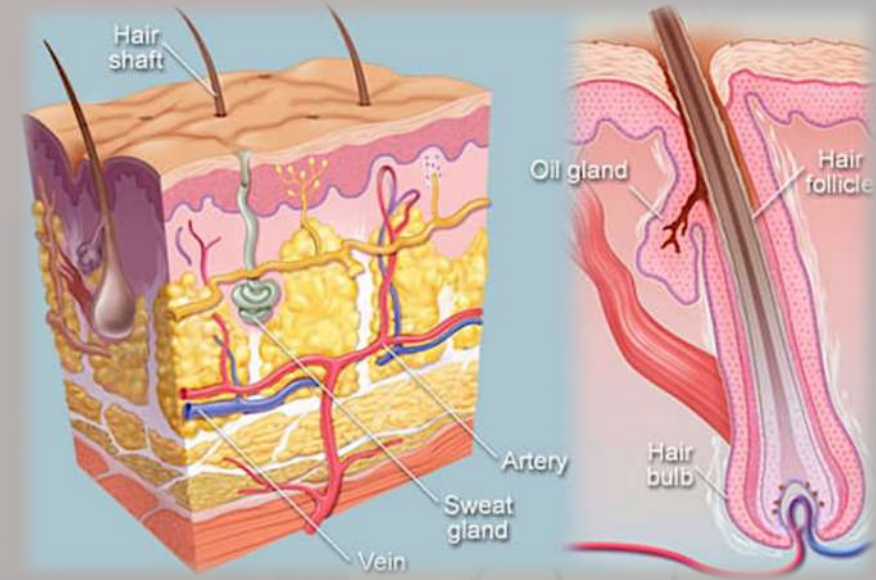
GOD'S EXISTENCE IN EACH HAIR FOLLICLE

ਰੋਮ ਰੋਮ ਮਹਿ ਬਸਹਿ ਮੁਰਾਰਿ ॥

In each and every hair follicle, the Almighty abides.

(Ref: Sri Guru Granth Sahib Ji – Kabir Ji Ang 344)

Hair is simple in structure, but has important functions in social functioning. Hair is made of a tough protein called keratin. A hair follicle anchors each hair into the skin. The hair bulb forms the base of the hair follicle. In the hair bulb, living cells divide and grow to build the hair shaft. Blood vessels nourish the cells in the hair bulb, and deliver hormones that modify hair growth and structure at different times of life.



- Hair growth occurs in cycles consisting of three phases:
- Anagen (growth phase): Most hair is growing at any given time. Each hair spends several years in this phase.
- Catagen (transitional phase): Over a few weeks, hair growth slows and the hair follicle shrinks.
- Telogen (resting phase): Over months, hair growth stops and the old hair detaches from the hair follicle. A new hair begins the growth phase, pushing the old hair out.
- Hair grows at different rates in different people; the average rate is around one-half inch per month. Hair color is created by pigment cells producing melanin in the hair follicle. With aging, pigment cells die, and hair turns gray.

PREFECT CREATOR'S PERFECT CREATION

Waheguru is the sole creator and His creation is perfect therefore humans are decorated with hair and there is absolutely no need of modification.

Sri Guru Granth Sahib Ji

ਪੂਰੇ ਕਾ ਕੀਆ ਸਭ ਕਿਛੁ ਪੂਰਾ
ਘਟਿ ਵਧਿ ਕਿਛੁ ਨਾਹੀ ॥

All that the Perfect Lord does is perfect; there is not too little, or too much.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਐਸਾ ਜਾਣੈ
ਪੂਰੇ ਮਾਂਹਿ ਸਮਾਂਹੀ ॥੩੩॥

Guru Nanak says, knowing this as Gurmukh, the mortal merges into the Perfect Almighty. ||33||

Science – Hair After death

The hair follicle, for all its highly complex morphogenesis and life-long cycling, generates individual fibers that can (given the right conditions) persist long after the death of their host, about whom they can continue to tell tales. Much

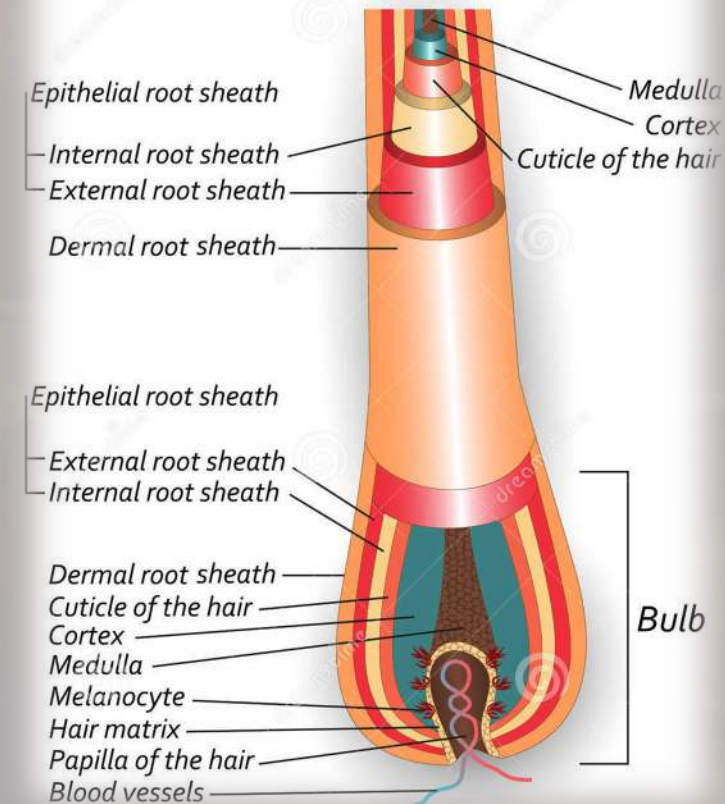
of this robustness is embodied by the unique physicochemical structure of the hair shaft which limits any significant post-biogenic change. The remain long after death its value is to both archaeological and forensic investigation, specifically highlighting the significance of the incremental rate of hair growth. This property enables retrieval of detailed time-resolved information for changes in diet and physiological change, toxicology, exposure to pollutants, and use of controlled substances, in addition to individualisation using DNA.

(Ref: https://www.researchgate.net/publication/48166132_Hair_After_Death)

KES — SOURCE OF ENERGY

- Recently a detailed study of the vital energy of the human hair has been published by Dr. Gursharan Singh under the title Kesas-God Test of Humans (Pub. by SGPC Amritsar). It is a scientific fact that hair constitute a very significant and important living cell of our body. According to the Law of Nature, human being has been gifted with hair on his body with a purpose. Hair serve to drain our dirty matter from the body. The physiological function of the hair is to ingest and assimilate solar radiations.
- Hair is composed of Keratin, an important protein, which has got the special affinity for ultra violet rays of the sun. The solar radiation cause important photo-synthetic chemical development in the hair-cells.
- The secretion of the skin feeds the hair with the chemical of vitamin which is recomposed in an assimilated form in the hair cells with the help of solar rays. Vitamin D is very important for the growth and strength of all tissues and organs of the body. When hair is subjected to cutting and shaving its replacing growth draws upon the resources of the body and leaves the strength of the body reduced. (Ref: **Guru Gobind Singh: Historical and Ideological Perspective** By Madanjit Kaur)

The structure of the hair bulb



KES — NATURE'S FUNDAMENTAL



ਮਾਟੀ ਏਕ ਅਨੇਕ ਭਾਂਤਿ ਕਰਿ
ਸਾਜੀ ਸਾਜਨਹਾਰੈ ॥

The clay is the same, but the Fashioner
has fashioned it in various ways.

ਨਾ ਕਛੁ ਪੋਚ ਮਾਟੀ ਕੇ ਭਾਂਡੇ
ਨਾ ਕਛੁ ਪੋਚ ਕੁੰਭਾਰੈ ॥੨॥

There is nothing wrong with the pot of
clay - there is nothing wrong with the
Potter. ||2||

The hair follicle, for all its highly complex morphogenesis and life-long cycling, generates individual fibers that can (given the right conditions) persist long after the death of their host, about whom they can continue to tell tales. Much of this robustness is embodied by the unique physicochemical structure of the hair shaft which limits any significant post-biogenic change. The remain long after death its value is to both archaeological and forensic investigation, specifically highlighting the significance of the incremental rate of hair growth. This property enables retrieval of detailed time-resolved information for changes in diet and physiological change, toxicology, exposure to pollutants, and use of controlled substances, in addition to individualisation using DNA.

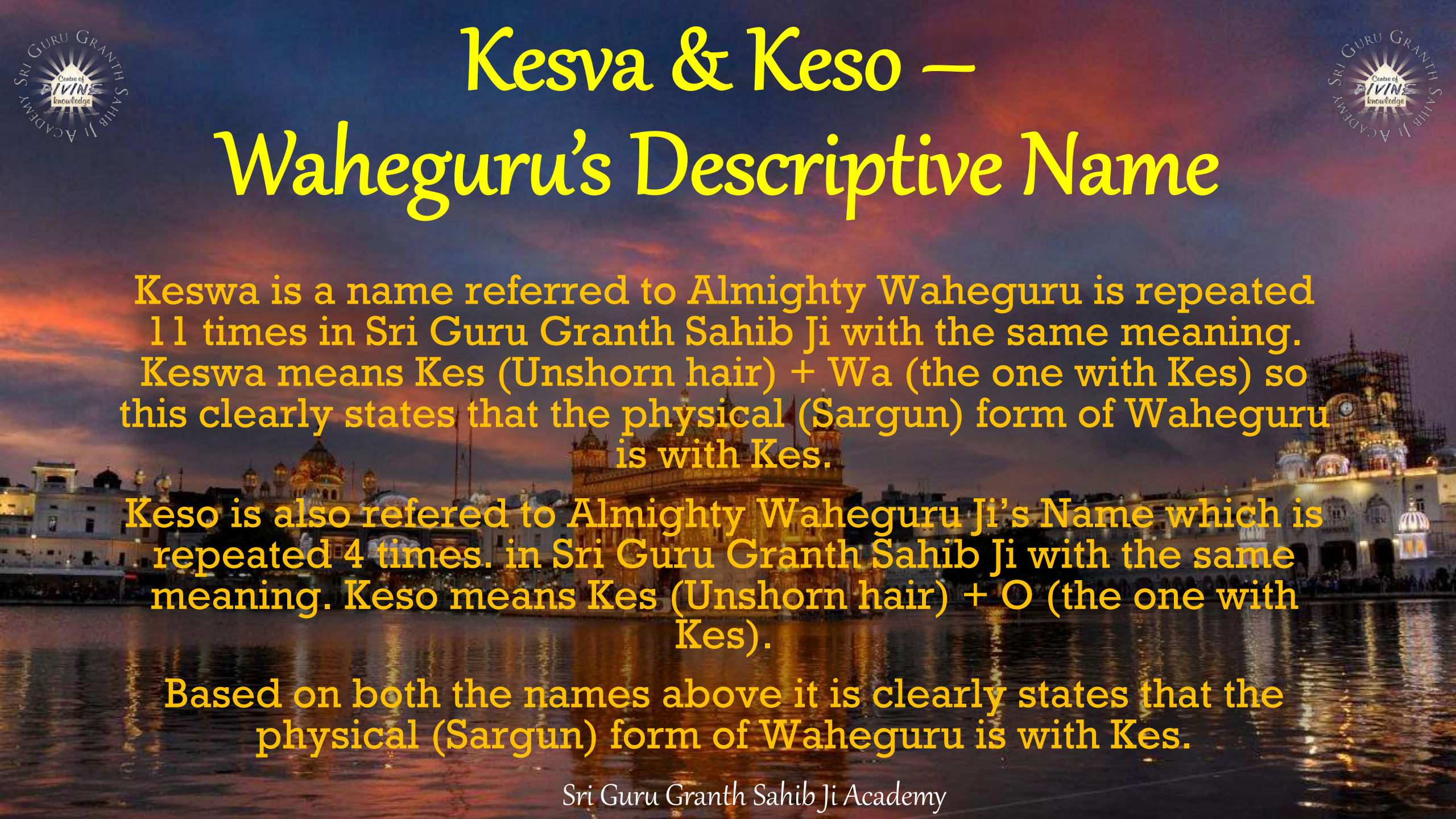
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FOLLICLE MEDITATES

- Once when Sant Sundar Singh Ji Khalsa Bhindranwale (11th Mukhi of Damdami Taksal) was physically unwell, the Singhs requested Sant Ji multiple times to attend a medical check up as Sant Ji did not want to. However, due to the pressure from the Singhs, Sant Ji agreed and allowed the doctor to perform checks. The doctor then placed his stethoscope on Sant Ji's chest to listen to their heartbeat and was seen to be in a shock but did not say anything. He then placed it on Sant Ji's lungs and back.
- Upon completion, he placed his forehead on Sant Ji's feet and with folded hands said to everyone present, **"When I placed my stethoscope on Sant Ji's body, all I heard was 'Waheguru Waheguru' and nothing else, not even the sound of blood rushing through veins. How can I say that Sant Ji is physically unwell?"**
(Ref: Amrit Jivan Page 199)



Sant Sundar Singh Bhindranwale



Kesva & Keso – Waheguru's Descriptive Name

Keswa is a name referred to Almighty Waheguru is repeated 11 times in Sri Guru Granth Sahib Ji with the same meaning. Keswa means Kes (Unshorn hair) + Wa (the one with Kes) so this clearly states that the physical (Sargun) form of Waheguru is with Kes.

Keso is also referred to Almighty Waheguru Ji's Name which is repeated 4 times in Sri Guru Granth Sahib Ji with the same meaning. Keso means Kes (Unshorn hair) + O (the one with Kes).

Based on both the names above it is clearly states that the physical (Sargun) form of Waheguru is with Kes.

ਨਿਰਹਾਰੀ ਕੇਸਵ ਨਿਰਵੈਰਾ ॥

He does not need to eat; His Hair is Wondrous and Beautiful; He is free of hate. (Sri Guru Granth Sahib Ji – Maaj M:5, Ang 96)

ਸੁਪ੍ਰਸੰਨ ਭਏ ਕੇਸਵਾ ਸੇ ਜਨ ਹਰਿ ਗੁਣ ਗਾਹਿ ॥੪॥

Those humble beings, with whom the beautifully-haired Almighty is thoroughly pleased, sing the Glorious Praises of the Almighty. ||4|| (Sri Guru Granth Sahib Ji – Gauri Beragan M:5, Ang 203)

ਚਰਣ ਸਰਣ ਦਇਆਲ ਕੇਸਵ ਤਾਰਿ ਜਗ ਭਵ ਸਿੰਧ ॥੧॥ਰਹਾਉ॥

I seek the Sanctuary of Your Feet, Dear Merciful Almighty (Kesav – means Almighty who is with beautiful hair), carry me across the terrifying worldly ocean. ||1||Pause||
(Sri Guru Granth Sahib Ji – Gujri M:5, Ang 508)

ਕੇਸਵਾ ਬਚਉਨੀ ਅਈਏ ਮਈਏ ਏਕ ਆਨ ਜੀਉ ॥੨॥

Almighty says, "This creation and I are one and the same." ||2|| (Sri Guru Granth Sahib Ji – Dhanasari Bhagat Namdev Ji, Ang 693)

ਕੇਸਵ ਕਲੇਸ ਨਾਸ ਅਘ ਖੰਡਨ

ਨਾਨਕ ਜੀਵਤ ਦਰਸ ਦਿਸੇ ॥੨॥੯॥੧੨੫॥

Dear Almighty of beautiful hair, Destroyer of arguments, Eradicator of sins, Guru Nanak lives, gazing upon Your Sight (Darshan). ||2||9||125||
(Sri Guru Granth Sahib Ji – Bilawal M:5, Ang 829)

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ਕੇਸਵ ਚਲਤ ਕਰਹਿ ਨਿਰਾਲੇ ਕੀਤਾ ਲੋੜਹਿ ਸੋ ਹੋਇਗਾ ॥੮॥

Almighty of beauteous hair, the Worker of miraculous deeds, whatever He wishes, comes to pass. ||8|| (Sri Guru Granth Sahib Ji – Maru M:5, Ang 1082)

ਨਾਮਾ ਕਹੈ ਭਗਤਿ ਬਸਿ ਕੇਸਵ

ਅਜਹੂੰ ਬਲਿ ਕੇ ਦੁਆਰ ਖਰੋ ॥੪॥੧॥

Says Naam Dev, the beautiful-haired Master is in the power of His devotees; He is standing at Raja Bal's door, even now! ||4||1|| (Sri Guru Granth Sahib Ji – Maaru Bhagat Namdev Ji, Ang 1105)

ਆਉ ਕਲੰਦਰ ਕੇਸਵਾ ॥

Come, Dear Almighty of beautiful hair, (Sri Guru Granth Sahib Ji – Bhero Bhagat Namdev Ji, Ang 1167)

ਕਾਇਆ ਡੁਬੈ ਕੇਸਵਾ ॥੧॥

My body is drowning, Dear Almighty. ||1|| (Sri Guru Granth Sahib Ji – Basant Bhagat Namdev Ji, Ang 1196)

ਮੋਕਉ ਪਾਰਿ ਉਤਾਰੇ ਕੇਸਵਾ ॥੩॥

carry me across, Dear Keswa (The One with beauteous Hair, Almighty). ||3|| (Sri Guru Granth Sahib Ji – Basant Bhagat Namdev Ji, Ang 1196)

ਅਨਾਥ ਨਾਥ ਗੋਬਿੰਦਹ ਬਲਹੀਣ ਬਲ ਕੇਸਵਹ ॥

The sustainer of universe (Almighty) is the master of the master less and the beauteously haired Almighty is the power of the powerless. (Sri Guru Granth Sahib Ji – Sahaskriti, Ang 1355)

KESO — ALMIGHTY

ਕਹਿ ਕਬੀਰ ਕੇਸੋ ਜਗਿ ਜੋਗੀ ॥੨॥੮॥

Says Kabir, Almighty is the only Yogi in the world. ||2||8|| (Sri Guru Granth Sahib Ji – Bilawal Bhagat Kabir Ji, Ang 857)

ਮੇਰੋ ਬਾਪੁ ਮਾਧਉ ਤੂ ਧਨੁ ਕੇਸੋ ਸਾਂਵਲੀਓ ਬੀਠੁਲਾਇ ॥੧॥ ਰਹਾਉ ॥

O my Father, Master of wealth, blessed are You, long-haired, dark-skinned, my darling. ||1||Pause|| (Sri Guru Granth Sahib Ji – Maali Gaura Bhagat Namdev Ji, Ang 988)

ਕਬੀਰ ਸਿਖ ਸਾਖਾ ਬਹੁਤੇ ਕੀਏ ਕੇਸੋ ਕੀਓ ਨ ਮੀਤੁ ॥

Bhagat Kabir Ji says that the one who claims to be a saint has made many direct disciples and sub-disciples however no friendship was established with Almighty. (Sri Guru Granth Sahib Ji – Salok Bhagat Kabir Ji, Ang 1369)

ਕਬੀਰ ਕੇਸੋ ਕੇਸੋ ਕੂਕੀਐ ਨ ਸੋਈਐ ਅਸਾਰ ॥

Bhagat Kabir Ji says that always remembers the name of the beautifully haired Almighty and never sleep in ignorance (heedlessly); (Sri Guru Granth Sahib Ji – Salok Bhagat Kabir Ji, Ang 1376)



Bhagat Kabir Ji

ALMIGHTY'S FORM

ਤੇਰੇ ਬੰਕੇ ਲੋਇਣ ਦੰਤ ਰੀਸਾਲਾ ॥

Your eyes are so beautiful, and Your teeth are
delightful.

ਸੋਹਣੇ ਨਕ ਜਿਨ ਲੰਮੜੇ ਵਾਲਾ ॥

Your nose is so graceful, and Your hair is so
long.

Ref: Sri Guru Granth Sahib Ji – Vadhans M:1 Ang 567

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KES – ALMIGHTY'S COMMAND

ਸੰਤ ਹਮਾਰੇ ਪੁਤ੍ਰ ਮਿਤ੍ਰ ਹੈ ਸੀਲ ਸੰਤੋਖ ਕਮਾਵਹੁ ਰੇ ॥

ਜਤ ਸਤ ਸੰਜਮ ਬਚਨ ਹਮਾਰੋ ਰਹਤ ਬਚਨ ਕਮਾਵਹੁ ਰੇ ॥੪॥

ਅਉਰ ਕੇਤੇ ਦੇਖਹੁ ਬਿਨੁ ਕੇਸ ਕੇ ਹਮਰੀ ਸੈਨ ਸਬਲ ਤੇਜ ਹੈ ਸਰਬ ਗੁਰੂ ਸਮਾਇਓ ਰੇ ॥

ਸਭ ਸਾਕ ਸੈਨ ਤੋਰ ਜਗਤ ਕੇ ਇਹੁ ਸੀਸ ਗੁਰੂ ਪੈ ਲੈ ਜਾਵਹੁ ਰੇ ॥੫॥

ਆਗਿਆ ਕੀਨੀ ਅਬਿਨਾਸੀ ਪੁਰਖੁ ਨੈ ਹੁਕਮ ਕੇਸ ਲੈ ਆਯੋ ਰੇ ॥

ਪ੍ਰਗਟ ਹੋਨ ਕੇ ਦਿਨਸ ਦੂਰਿ ਥੇ ਤੁਰਕ ਅਨੀਤ ਚੜਾਇਓ ਰੇ ॥੬॥

(Ref: Rag Asa Patshahi 10 – Sri Dasam Granth Sahib Ji)

Sri Guru Gobind Singh Ji says,

Saints are my sons (children) and friends as they have lived their lives in
accordance to my sermons and remain contented.⁴

Through keeping their discipline in upholding the truth within the boundaries of my
words, they kept the code of conduct while living their life as described in my
words. Although, there are many seen without Kes (unshorn hair) but my army
(Khalsa) possesses the strength (physical & spiritual), splendor and they shall unite
with the Guru ultimately. Abandon all the worldly family ties and bring your head to
the Guru.⁵ I have come to this world to deliver the command of imperishable lord
for all humans to keep their hair unshorn (Kes). The days of my manifestation were
brought earlier to enforce the command as the Turks came with their autocracy.⁶

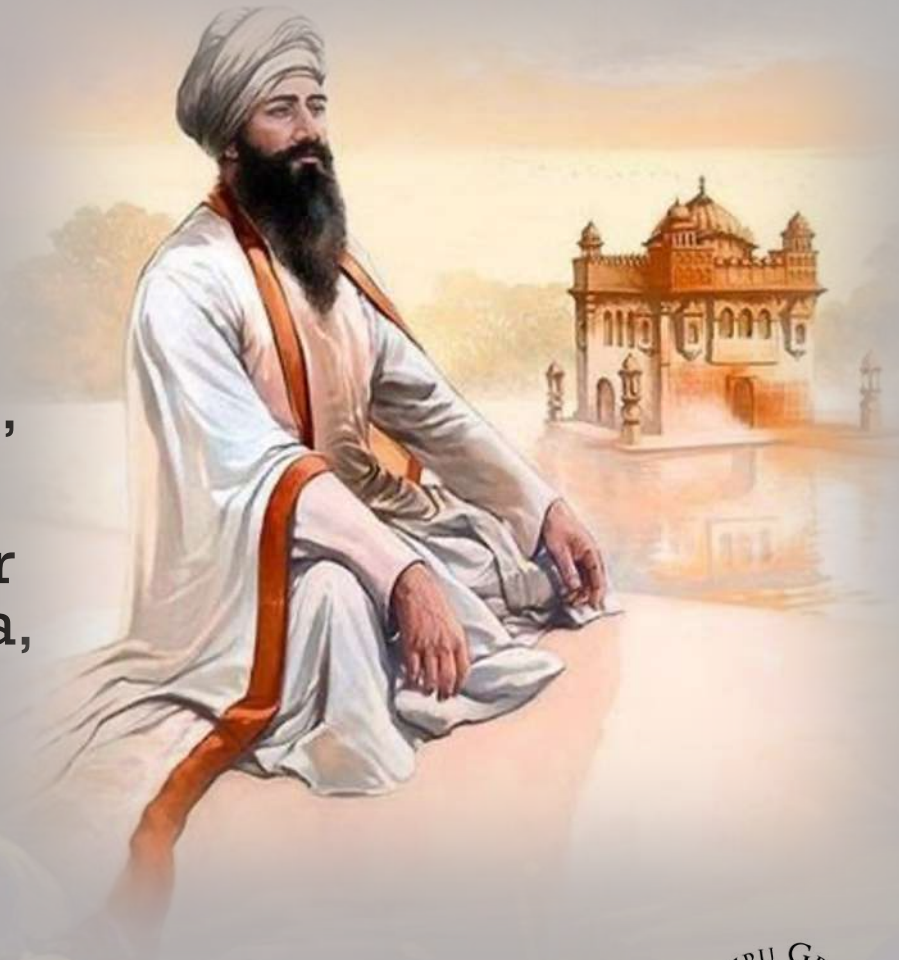
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KES - ACCEPTANCE

- Another reason some Sikhs keep long hair is to live in harmony with the Will of God, (Manasukhani, Gobind Singh).
- Trimming or shaving only emphasize the futility of human effort, when opposing the natural law, (Manasukhani, Gobind Singh).
- Kes indicates a Sikhs acceptance of God's will, (Sidhu, GS.).
- Keeping Kes intact honors the creator's intention. Hair is a birthright inherent in the creator's design, (Khalsa, Sukhmandir).
- Others say that Kes is just like any other part of the body and as one would not cut or mutate an arm, for instance, one should not do that to Kes either.

(Ref: Why Do I Have Kes?! By Lakhpreet Kaur)



KES — WILL OF GOD

Bhai Desa Singh, records Guru Gobind Singh Ji's given discipline in a Rehitnaama (Order of discipline):

ਜਬ ਪਹਿਲੇ ਸਬ ਸ੍ਰਿਸਟਿ ਉਪਾਈ । ਤਬ ਹੀ ਮਾਨੁਖ ਦੇਹਿ ਬਨਾਈ ।
ਤਨ ਇਸ ਕੇ ਸਿਰ ਕੇਸ ਜੁ ਦੀਨੋ । ਸੋ ਇਹ ਤਨ ਸਿੰਗਾਰਹਿ ਕੀਨੋ ।੨੯।
ਦਾੜ੍ਹਾ ਮੁਛ ਸਿਰ ਕੇਸ ਬਨਾਈ । ਹੋ ਇਹ ਦ੍ਰਿੜ ਜਿਹ ਪ੍ਰਭੂ ਰਜਾਈ ।
ਮੇਟ ਰਜਾਇ ਜੁ ਸੀਸ ਮੁੰਡਾਵੈ । ਕਹੁ ਤੇ ਜਗ ਕੈਸੇ ਹਰਿ ਪਾਵੈ ।੮੦।

"God created the whole universe and then he fashioned the human body. He gave man a beard, moustaches and hair on the head. He who submits to His Will steadfastly adheres to them. They who deny His Will how will they find God in this world?"



ONENESS

- Since every practicing male and female Sikh keeps long hair, it is the common physical look between all Sikhs.
- It helps connect everyone mentally, reminding Sikhs that they are all striving to reach the same religious, spiritual, social objective, together, (Wylam, Pamela Margaret).
- Unshorn hair (Kes) binds a strong connection physically and psychologically between Sikhs as well as all others without any difference of creed and colour.

ਏਕੁ ਪਿਤਾ ਏਕਸ ਕੇ ਹਮ ਬਾਰਿਕ ; ਤੂ ਮੇਰਾ ਗੁਰਗਾਈ ॥

The One Waheguru is our father; we are the children of the One Waheguru. Dear Waheguru, You are our Guru as well.

(Sri Guru Granth Sahib Ji Ang 61, Sorath, M:5)



A COLLECTIVE BELIEF

- GS Sidhu in his paper, *A Brief Introduction to Sikhism*, writes that long hair across the panth builds a **collective consciousness** among Sikhs; it is a **mark of dedication and group consciousness**.
- A Sikh collective consciousness is a set of shared beliefs, values, history, ideas and moral attitudes which serves as a unifying force within the panth. It plays a role in uniting Sikhs to achieve communal goals and overcome obstacles.
- “The totality of beliefs and sentiments common to the average members of a society forms a determinate system with a life of its own. It can be termed the collective or creative consciousness,” (Durkheim, Emile).
- The contents of an individual Sikh’s consciousness are shared in common with all other Sikhs within the panth, creating solidarity through mutual likeness. Such solidarity facilitates the advancement of Sikh interests, objectives, and standards within the panth and also, beyond it.

(Ref: Why Do I Have Kes?! By Lakhpreet Kaur)

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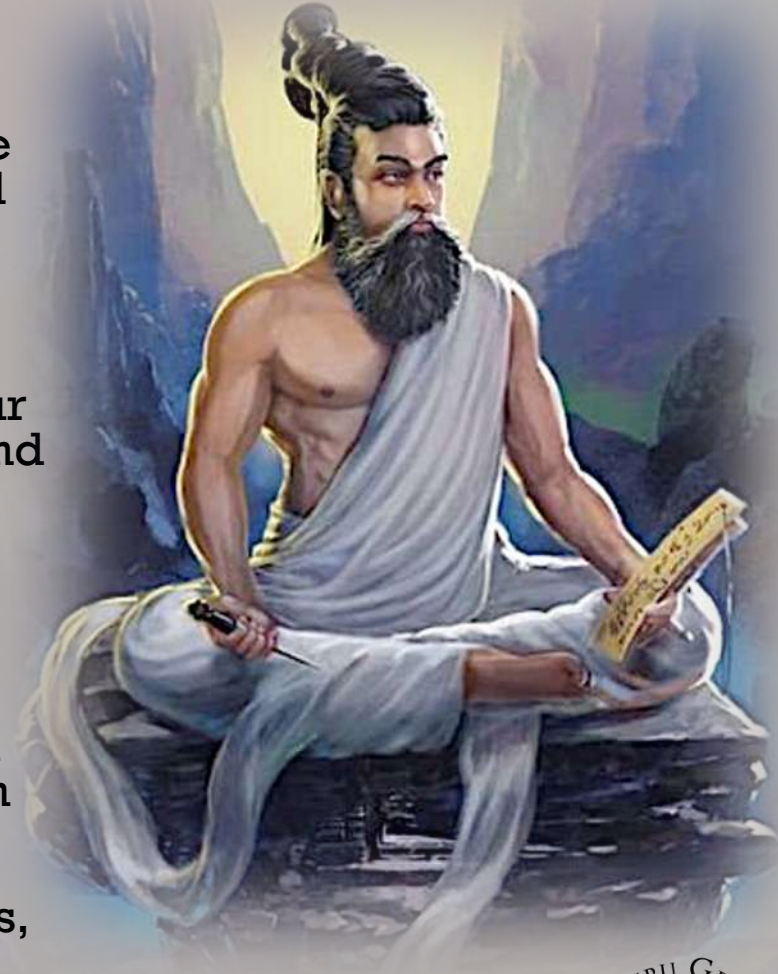


Since ancient times, hair, beard and moustaches have been considered an essential part of the Indian culture which has its roots in the Vedas, Puranas, Upanisads and Smritis.

KES - AN ANCIENT PRACTICE

- In the Rig Veda, addressing Ribhu god, the sage Ish says, "O Ribhu god ! You have such wonderful beard and moustaches... that your power can never be lessened."
- In Yojur Veda, the sage Prajapati prays to all gods, "My head and shoulders be forever decorated with hair and my face with a beard and moustaches should achieve to eternal fame."
- Sam Veda, makes it absolutely clear that the entire army taking part in the battlefield should have unshorn hair, because in this form the soldiers are nearer to God, become an object of His grace, and receive His blessings. Yojur Veda also emphasises the same point when it says that keeping hair, beard and moustaches will make a warrior enjoy inexpressible grandeur.
- Using the sun simile, Chandog Upanishad describes God as having hair, beard and moustaches
- Sage Yagvalk says in Brihidaranak Upanisad that just as nature has made all plants and trees beautiful by bestowing leaves on them, the same way human beings, even tough without roots have consciousness and the power to search the truth, and look beautiful and dignified only with leaf like hair
- In Manu Smriti, sage Manu insists that besides the hair, beard and moustaches, a person should wear all the small hair up to the nails of the feet

(Ref: Anthony Clavene's article Do We Need Facial Hair ? in Sunday Times on October 20, 1996)



My first conversation with him (Sant Giani Jarnail Singh Ji Bhindrawale), in August 1983, was no different from any other visiting journalist's, Indian or foreign.

"Bhagwan Ram, Krishna, Shiva, Brahma, Vishnu, have you seen any of them without a full head of hair and beards? Weren't you born a Hindu," he asked.

"Yes, Santji, though like all Hindus, we pray at the gurdwaras as well," I said, put somewhat on the defensive already.

"Oh, you do, of course,", "so tell me the names of the gods you pray to in your mandir." And then he carried on without waiting for me to answer.

"Bhagwan Ram, Krishna, Shiva, Brahma, Vishnu, have you seen any of them without a full head of hair and beards?" he asked.....

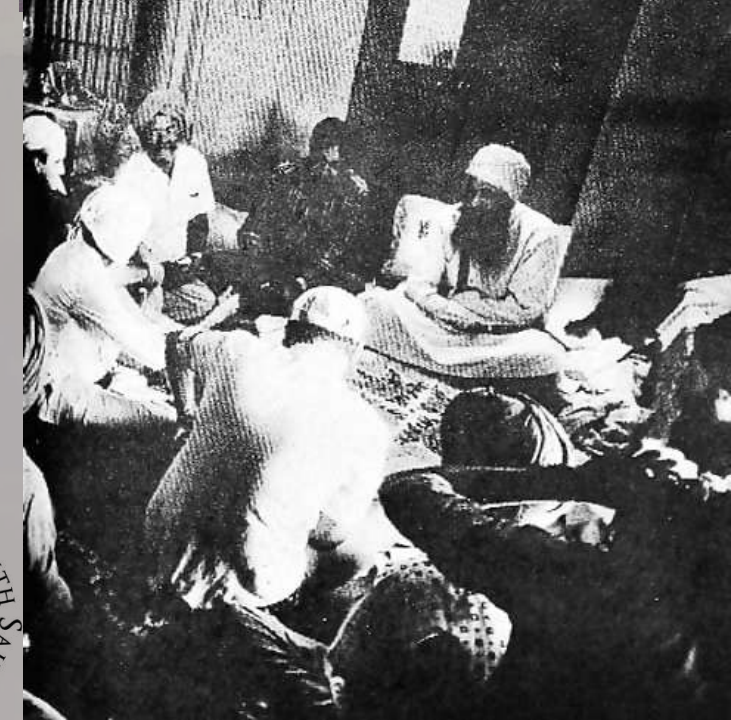
"Now, aren't your gods like your father?" he would now ask, and you'd have no choice other than to say, yes, of course.

"So your father never shaved and cut his hair, while you are clean-shaven. What do we call a child who doesn't resemble his father," he would now turn the knife or, rather, give the cue to his congregation, which would avoid using the "h" word but would break into a collective snigger.

"That's why I say, Shekharji (or whoever his victim was that day), keshan di hatya band kar dawo (stop murdering your hair, literally), start looking like your forefathers so we will all call you a decent, legitimate son."

(Ref: <https://theprint.in/opinion/on-his-death-anniversary-remembering-the-most-interesting-man-ive-met-bhindranwale/66987/>)

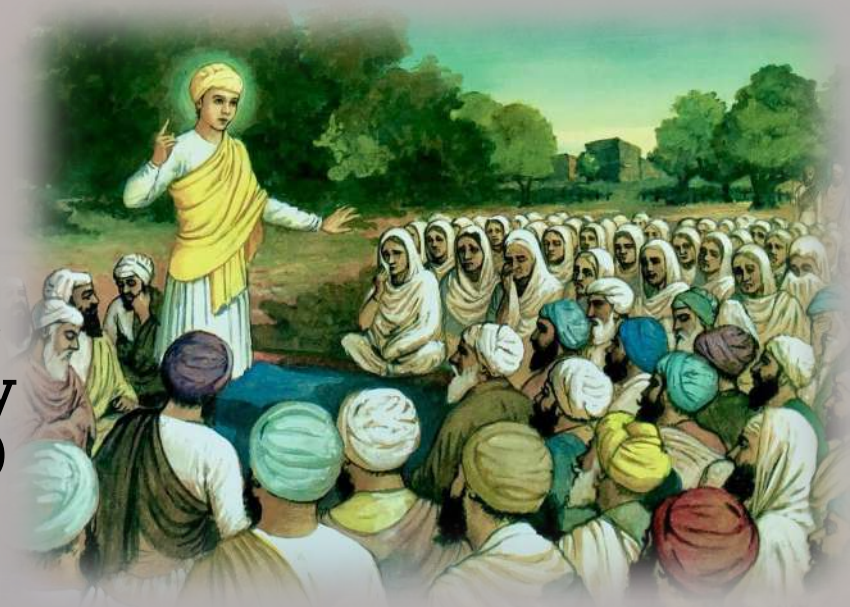
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EQUAL VALUES

- According to Mary Kelsey's theory (sociology lecturer at UC Berkeley) collective consciousness brings Sikhs together as a dynamic group to share resources and knowledge.
- Lastly, collective consciousness in the Sikh context can endow the Sikh Panth with unique agency:
 - it contributes to an individual Sikh to think and act in a way that reflects the Panthik values. This often promotes positive behaviour and deters negative behavior. For example, many Sikhs are highly visible (with the beard, long hair or turban) and thus may think twice about stealing since it reflects poorly on all other Sikhs and "gives them a bad name."
 - As Burns and Egdahl state, those in collective consciousness "can be considered to possess agential capabilities: to think, judge, decide, act, reform; to conceptualize self and others as well as self's actions and interactions; and to reflect.

(Ref: Why Do I Have Kes?! By Lakhpreet Kaur)



ELIMINATION OF DUALITY

A Sikh with unshorn hair eliminates the duality in the mind in deciding who is the creator and who is the creation. Waheguru made the human perfect and this fact is thought by the Guru to the Sikh thus

ਗੁਰਸਿਖ ਮੀਤ ਚਲਹੁ ਗੁਰ ਚਾਲੀ ॥

O Sikhs of the Guru, O friends, walk on the Path as directed by the Guru.

ਜੋ ਗੁਰੁ ਕਹੈ ਸੋਈ ਭਲ ਮਾਨਹੁ
ਹਰਿ ਹਰਿ ਕਥਾ ਨਿਰਾਲੀ ॥੧॥ ਰਹਾਉ ॥

Whatever the Guru says, accept that as most appropriately in favor of us all as the sermon of Guru Sahib, is unique and different from all others. ||1||Pause|

Ref: Sri Guru Granth Sahib Ji – Dhanasri M:4 - Ang 667



KES – THE SEAL OF SIKHI

ਛਾਪ ਗੁਰੂ ਕੀ ਗੁਰ ਸਮ ਜਾਨੈ ।
ਗੁਰ ਸਮ ਅਦਬ ਕੇਸ ਕੋ ਠਾਨੈ ॥੩੮॥

Khas/hair is the Gurus insignia, respect them as you
respect the Guru.

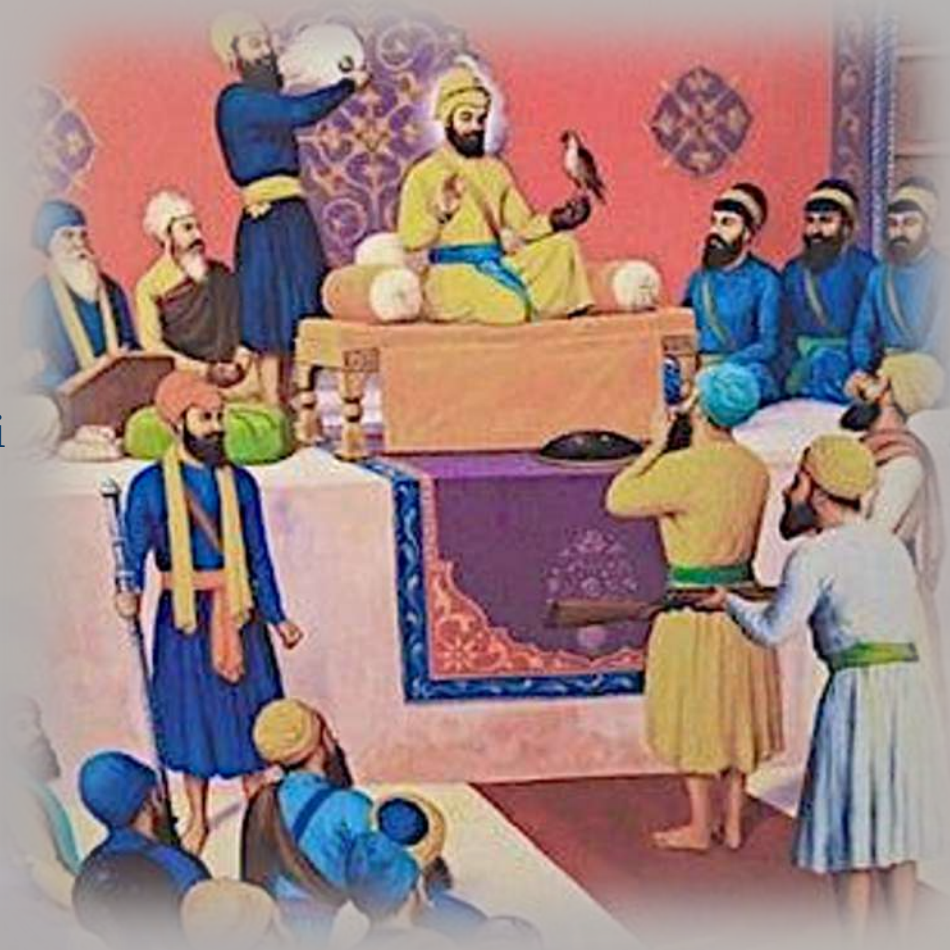
Mukatnama – Sri Guru Gobind Singh Ji

ਗੁਰ ਕੀ ਛਾਪ ਸਿਰ ਕੇਸ ਕੀ
ਪਾਹੁਲ ਦੇਇ ਉਤਾਰ ਸੋ ਬੇਮੁਖ ਜਾਨਹੁ ।

Kes (unshorn hair) is the stamp of the Guru stamp and for
Sikhs (Khandi di) Pahul is compulsory, one who removes
(cut or shaves their Kes) is known as an apostate (bemukh).

Rehatnama Bhai Sahib Singh Ji

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OUR ARDAAS

- The word Ardaas (ਅਰਦਾਸ) is derived from two words;
 - 'Araz' a Persian word meaning request, a supplication, a prayer, a petition while addressing to a superior authority.
 - 'Das' a Sanskrit word which means Servant, devotee or to serve.
- Ardaas for a Sikh means a humble plead before Sri Guru Granth Sahib Ji.
- Ardaas begins with the 1st Pauri of Chandi Di Vaar (Sri Dasam Granth Sahib Ji – Ang 119) and continues with the standard recitation as decided by the Panth and in the 7th Pauri every Sikh prays the follows;

ਸਿੱਖਾਂ ਨੂੰ ਸਿੱਖੀ ਦਾਨ, ਕੇਸ ਦਾਨ, ਰਹਿਤ ਦਾਨ, ਬਿਬੇਕ ਦਾਨ, ਵਿਸਾਹ ਦਾਨ ਭਰੋਸਾ ਦਾਨ, ਦਾਨਾਂ ਸਿਰ ਦਾਨ ਨਾਮ ਦਾਨ,
ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਜੀ ਦੇ ਦਰਸਨ ਇਸ਼ਨਾਨ ਚੌਂਕੀਆਂ, ਝੰਡੇ, ਬੁੰਗੇ, ਜੁਗੋ, ਜੁਗ ਅਟੱਲ, ਧਰਮ ਕਾ ਜੈਕਾਰ ਬੋਲੋ ਜੀ ਵਾਹਿਗੁਰੂ ॥

Sikhaa noo sikhi daan, Kes daan, rehat daan, bibek daan, visaah daan, bharosa daan, daanaa(n) sir daan, naam daan, Sri Amritsar ji day darshan ishnaan, chaunkiaa, jhanday, bungay, jugo jug atal dharam ka jaikaar, bolo ji waheguru.

Grant to the Sikhs: the gift of Sikhi (discipleship), **the gift of Kes (uncut hair)**, the gift of adhering to Guru's command (Rehat), gift of the ultimate knowledge (Bibek), the gift of confidence in Guru's teachings (Visaah), the gift of faith in Guru and the supreme gift of all gifts, the gift of Naam (Waheguru's Name). May Sikhs be blessed with the sight of Sri Darbar Sahib Amritsar and dip in the holy lake of Sri Harmandir Sahib, Sikh concerts, the banners, dwelling houses ever remain inviolate. May the cause of truth and justice prevail everywhere and at all times. Sires, utter Waheguru.

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SIKH MUST HAVE KES

Soon after Sri Guru Gobind Singh Ji blessed Khande Bhatta Da Amrit in Kesgarh Sahib Anandpur to the Sikh replacing the Charan Pahul (A Sikh initiation ceremony from the time of Guru Nanak Dev Ji to Sri Guru Gobind Singh Ji till Vaisakh 1699CE). Guru Ji commanded all Sikhs who were with Him in Anandpur Sahib to keep hair Kes (uncut hair from the tip of the head to the toe), take Amrit and embrace Singh as surname and wear Kecherra along with other K's.. ;

ਦੇਹਰਾ: ਜੇਤਿਕ ਹੁਤੇ ਹਜ਼ੂਰ ਮਹਿ, ਸਿਰ ਪਰ ਧਰਿ ਬਰ ਕੇਸ।

ਪਾਹੁਲ ਲੇ ਸਿੰਘ ਨਾਮ ਧਰਿ, ਪਹਿਰਿ ਕਾਛ ਸੁਭ ਭੇਸ ॥੧॥

Guru Ji then re-enforced it as mandatory by issuing a Hukamnama to all Sikhs around the world, 'All Sikhs shall never cut or shave their hair and only those to adhere to this command shall come before Me'.

ਚੌਪਈ: ਸ੍ਰੀ ਸਤਿਗੁਰ ਕੀ ਸੰਗਤਿ ਜਹਿ ਜਹਿ। ਲਿਖੇ ਹੁਕਮਨਾਮੇ ਗੁਰ ਤਹਿ ਤਹਿ।

‘ਕੇਸ ਧਾਰਿ ਸਿਰ ਪਰ ਸਿਖ ਆਵੈਂ। ਹੋਹਿ ਸਿੱਖ, ਨਹਿ ਭੱਦ੍ਰ ਕਰਾਵੈਂ ॥੨॥



ਦਸਤਾਰੇ ਬਿਨਾਂ ਅਸਨਾਨ ਆਦਿ ਸਮੇਂ ਤੋਂ ਬਿਨਾਂ
ਕੇਸ ਨੰਗੇ ਨਹੀਂ ਰਹਿਣਾ ॥

RESPECT KES

To always have a Dastar on the head except during Kesi Ishnan. Other than that, to never roam around bare head

52 Bachan of Sri Guru Gobind Singh Ji – Hukam No. 32

The head covering of a Sikh is a Dastar and not bandanas or some other forms of head covering as mentioned in Bhai Nand Lal Ji's Tankahnama

ਕੰਘਾ ਦੋਨਉਂ ਵਕਤ ਕਰ, ਪਾਗ ਚੁਨਹਿ ਕਰ ਬਾਂਧਈ ।
ਦਾਤਨ ਨੀਤ ਕਰੇਇ, ਨ ਦੁਖ ਪਾਵਹਿ ਲਾਲ ਜੀ ॥੧੩॥

Sri Guru Gobind Singh Ji says, “The hair are to be combed twice daily and the turban tied layer by layer. To brush the teeth often and whoever does these shall not inflicted by pains, of dear Lal Ji.”

Tankahnama Bhai Nand Lal Ji



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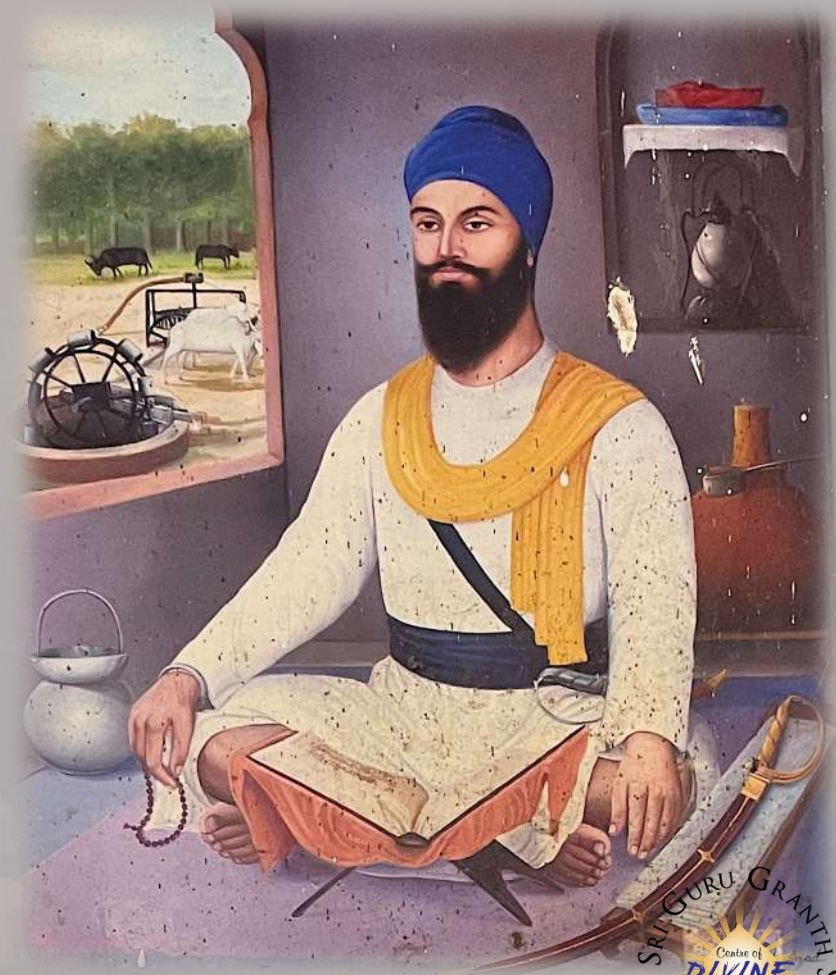
ਅਗੋਂ ਜਕਰੀਆ ਖਾਨ ਨੇ ਗੁੱਸੇ ਵਿੱਚ ਭਾਈ ਤਾਰੂ ਸਿੰਘ ਜੀ ਨੂੰ ਕਿਹਾ ਕਿ ਕੀ ਇਸਲਾਮ ਧਾਰਨ ਕਰਨ ਨਾਲ ਮਨੁੱਖ ਸਜਾ ਦਾ ਭਾਗੀ ਬਣਦਾ ਹੈ ? ਤਦ ਭਾਈ ਤਾਰੂ ਸਿੰਘ ਜੀ ਨੇ ਬਾ-ਦਲੀਲ ਉੱਤਰ ਦਿੱਤਾ, ਖਾਨ ਜੀ ! ਜੇ ਤੁਸੀਂ ਕੋਈ ਬਗੀਚਾ ਲਾਵੋ ਜਾਂ ਕੋਈ ਇਮਾਰਤ ਬਣਾਵੋ, ਜਿਹੜਾ ਤੁਹਾਡੀ ਲਾਈ ਹੋਈ ਬਗੀਚੀ ਨੂੰ, ਉਸਾਰੀ ਹੋਈ ਇਮਾਰਤ ਨੂੰ ਭੰਨੇ ਤੋੜੇ ਤਾਂ ਤੁਸੀਂ ਉਸ ਨਾਲ ਕੀ ਸਲੂਕ ਕਰੋਗੇ ? ਜਕਰੀਏ ਨੇ ਗੁੱਸੇ ਵਿੱਚ ਆ ਕੇ ਬਾ-ਰੋਹਬ ਕਿਹਾ, ਕਿ ਜਿਹੜਾ ਮੇਰੀ ਲਾਈ ਬਗੀਚੀ ਨੂੰ ਜਾਂ ਇਮਾਰਤ ਨੂੰ ਭੰਨੇ ਤੋੜੇਗਾ ਮੈਂ ਉਸਨੂੰ ਦੰਡ ਦੇ ਕੇ ਸਦਾ ਲਈ ਜੇਹਲ ਦੀ ਕਾਲ ਕੋਠੜੀ ਵਿੱਚ ਬੰਦ ਕਰ ਦਿਆਂਗਾ । ਭਾਈ ਤਾਰੂ ਸਿੰਘ ਜੀ ਮੁਸਕੁਰਾਏ ਤੇ ਖਾਨ ਨੂੰ ਕਹਿਣ ਲੱਗੇ ਕਿ ਜਿਹੜਾ ਖੁਦਾ ਦੀ ਬਣਾਈ ਹੋਈ ਸਾਬਤ ਸੂਰਤ ਨੂੰ ਭੰਨੇ ਤੋੜੇਗਾ ਕੀ ਖੁਦਾ ਉਸਨੂੰ ਦੰਡ ਨਹੀਂ ਦੇਵੇਗਾ ?

After various attempts by Nawab Zakhriya Khan failed in his pursued to convince Bhai Taru Singh Ji to abandon Sikhi and embrace Islam. Zakhriya Khan became very angry. He asked Bhai Taru Singh Ji, 'will one be subjected to punishment by embracing Islam?

Bhai Taru Singh Ji answered very calmly, 'Khan Ji, if you plant a beautiful garden or a building and someone comes and destroys it, what will you do with that person?'

Zakhriya Khan said in anger, 'Whosoever dares to destroy my garden or my building, I will kill or imprison that person for life in a dark dungeon.' While smiling Bhai Taru Singh Ji said, '**Dont you think Almighty will do the same to the person who destroy His original form? means the form created by Almighty is perfect and we humans acts to over-smart Almighty by modifying to our taste.**

ALMIGHTY'S PERFECT CREATION



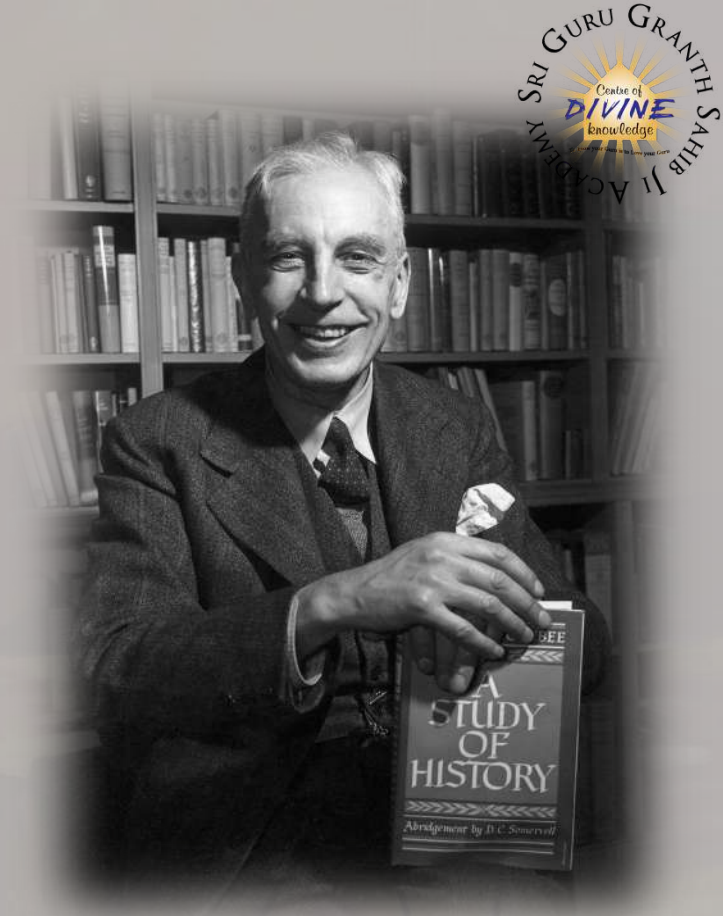
SIKH – WORLD'S MOST BEAUTIFUL PERSON

Toynbee also writes about his one personal experience. He recalls one accident when he had met an American lady. She wanted to ask something from him for she knew that he had studied different cultures, traditions, religious and views. So she felt that probably only Toynbee could give her the answer.

She asked Toynbee if he could tell her who is the most beautiful person in this world? Toynbee immediately replied, **“A man with open beard and a complete Gursikh”**.

She was surprised to hear his answer. She thought a little and then again asked, “who is the most ugliest person to you” ?

Toynbee replied, “Sikh who has cut his hair”. This time she became more surprised. These answers grew curiosity in her about Sikh religion and she decided to gain more knowledge about it.



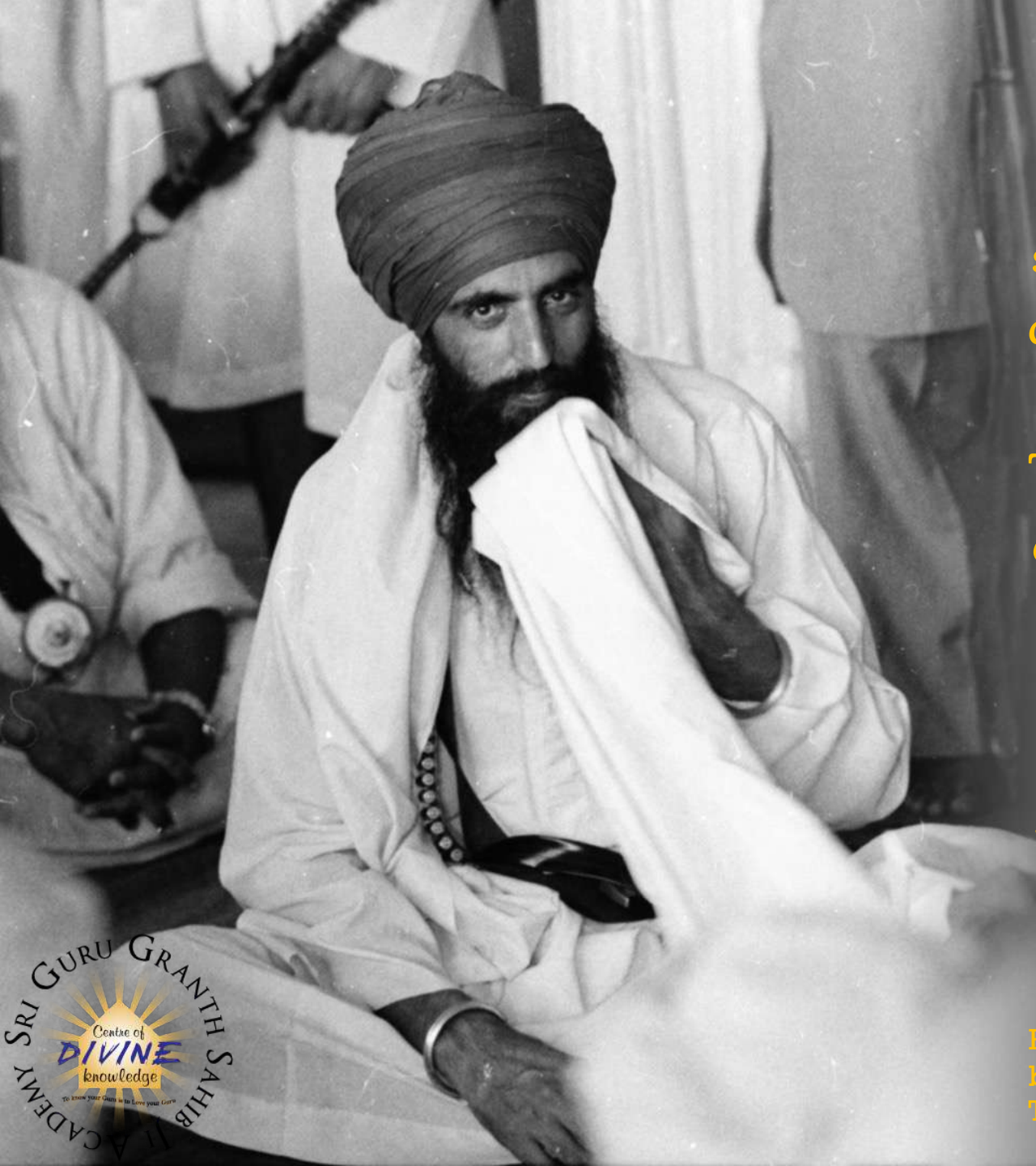
Arnold Joseph Toynbee (April 14, 1889 – October 22, 1975) was a British historian whose twelve-volume analysis of the rise and fall of civilizations, *A Study of History*, 1934–1961 in 20 volumes, was a synthesis of world history, a meta history based on universal rhythms of rise, flowering and decline, which examined history from a global perspective.

SIKH — THE PRIMAL FAITH

A person is made a Hindu or a Muslim only by the scissors. If a person remains just as he was in the womb of his mother, every person will be referred to as 'Sardar Ji' (a commonly used name to address Sikhs). Therefore, according to the law of nature and the power of Waheguru, every person is born as a Sikh but is then converted by the scissors. By shaving the head and face of a person, a Hindu is created and by the scissors if circumcision is done, a Muslim is created. Without the use of these scissors, if a person remains in the form he was created by Waheguru, he is a Sikh. With a Kirpan in his Gatra, he is a Singh.

Excerpt from Sant Giani Jarnail Singh Ji Khalsa Bhindranwale's interview by Kesar Singh Mand (Southall, UK) on 22 February 1984 at Sri Akaal Takhat Sahib.

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ਕੇਸ | KES

The Unshorn Hair of A Gursikh

END OF PART 1/4

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